Mr. George Keith.

At *Turners-Hall* in *Philpot-Lane*, *London*, in 1696.

CONTRADICTING

Mr. Geo. Keith,

At the *Tolbooth* of *ABERDEEN*, in 1668.

IN

Fundamental POINTS

OF THE

CHRISTIAN FAITH.

DEMONSTRATED

By Quotations out of *The Exact Narrative of the Proceedings at* Turners-Hall, *&c.* on the one hand:

AND

Quotations out of *Immediate Revelation not Ceased*, on the other hand.

In a LETTER to Himself.

By a Moderate Church man.

Conveniet nulli, qui secum dissidet ipse.

London Printed, and Sold by *E. Whitlock*, in *Stationers-Court*, near *Stationers-Hall*. 1696.

Mr. George Keith, *at* Turners-Hall *in* Philpot-lane, *in* London, 1696. *Contradicting Mr.* Geo. Keith, *at the* Tolbooth *of* Aberdeen, *in* 1668. *in Fundamental Points of the Chriſtian Faith*, &c.

Mr. Keith,

THE Controverſie between you and the *Quakers* of late Years, hath made ſuch a Noiſe, not only in *America*, where (I underſtand) it firſt began, but alſo in theſe parts of *Europe*, that he who in this populous City hath heard nothing of it, muſt likewiſe have been Baniſhed from Humane Society. It hath been not only the Diſcourſe of Porters and Carmen over a Pot of Ale, and Sparks and Beau's over a Glaſs of Wine; but alſo the Grave Cit over a Diſh of Coffee, hath mixt his Obſervations upon State Affairs, with his Reflections upon the *Quakers* Differences: Nay, moreover the *Reverend Clergy* of the *Church* of *England* (not to mention the *Non Cons*) have been ſometimes pleaſed to take notice of them in the Pulpit. Wonder not then, that an unknown Perſon ſhould apply himſelf to you after this manner: For I being inſtigated by a ſort of Curioſity, have taken the pains to peruſe many, if not moſt of the Controverſial Treatiſes, publiſhed both by your ſelf, and your preſent Antagoniſts (though late Friends) the *Quakers*: And amongſt the reſt, your *Advertiſement* of a Meeting to be held at *Turners-Hall*, on the 11th of *June*, 1696. wherein you Challenged (as I may ſo ſay) Mr. *W. Penn*, Mr. *G. Whitehead*, Mr. *T. Ellwood*, and Mr. *J. Penington*, to meet you. Thither I alſo came, amongſt other Spectators, to obſerve the Management of the Diſpute: But when I came there, found your Adverſaries declined meeting you, and ſo you went on to Diſpute by your ſelf, thoſe few *Quakers* that now and then put in a word or two, not pretending (as I apprehended) to engage with you on behalf of their Friends: How Matters would have iſſued, if your *Opponents* had appeared, I will

will not undertake to determine, but to your *Honour* be it ſpoken, who (I ſuppoſe) may be the *ſole ſingle Diſputant* of this Age, you came off with Flying Colours, haranguing your Auditory into an Applauſe of whatever you offered. Where ſome paſſages dropt, which upon peruſal of your Printed Account, I find in part there, which I ſhall take notice of by and by.

Now Sir, before I proceed to thoſe paſſages, I ſhall premiſe this, *viz.* That it is not my intent to interpoſe between you and the *Quakers* in Point of *Doctrine*, being reſolved not to concern my ſelf at preſent in Vindicating either the one or the other; but as you have began an Inteſtine War among your ſelves, if you cannot agree upon a Treaty of Peace, and ſo come to a mutual Reconciliation, you muſt, for ought I can ſee, e'en beat up one another's Quarters, and Fight it out, till one ſide yields up the Conqueſt: Whilſt I in the mean time, content my ſelf with adhering to the Primitive Purity of Doctrine held by the *Apeſtolical Church* of *England*. But perceiving you under a Cloud, I ſhould rejoice to ſee that Cloud diſperſt, and being as yet unſtable, to ſee you come to ſtability. Remember the Prophets Reproof and Advice, 1 *Kings* 18. 21. *How long halt ye between two Opinions? If the Lord be God, follow him: But if* Baal, *then follow him.* Which that it is ſo with you, I ſhall by and by prove by Quotations out of *The Exact Narrative, &c.* oppoſed by Quotations out of a former Book of yours, Intituled, *Immediate Revelation not Ceaſed, &c.* Perhaps you may object, That that was publiſhed a great while ago; but pray remember withal what you aſſerted at *Turners-Hall*, as it is related, p. 15. of *The Exact Narrative*, viz. " If you prove me not to have changed in any *Fundamental* Principle, " ye ought not to Charge me to be an *Apoſtate*. I know not any Fun- " damental Principle, nor indeed any ONE Principle of the *Chriſti-* " *an* Faith, that I have varied from to this Day, ever ſince I came " among the *Quakers*, which is about 33 Years ago, therefore I " ought to be cleared of that Imputation. Which Aſſertion of yours, I propoſe as the Baſis of my Building. But pray Sir, why did you conceal that part of the Aſſertion, wherein you affirmed, That in Fundamentals you were of the ſame Judgment while a *Presbyterian* as ſince? For to that purpoſe you did ſpeak, I am very certain, and believe many that were there are able to juſtifie, which occaſioned me immediately to draw this Concluſion in my own Mind; ſurely, either Mr. *Keith* formerly underſtood not the *Presbyterian* Principles,

or ſince underſtood not the *Quakers*: Or elſe they are all one, and he one with them both, (which I ſuppoſe you will not grant). But if they are contradictory, (as I think they are) then conſequently, he either wanted Underſtanding, how to diſtinguiſh between things, which are as contrary, in divers reſpects, as Black is to White; (a Suſpicion highly derogatory to that Eminent Character of your great Learning, and Excellent Parts, for which you are generally ſo much applauded) or he muſt be very forgetful, and ſo not the Perſon he is repreſented to be for a vaſt Memory; and likewiſe inſincere, in that he will ſtand by nothing, any longer than he apprehends it ſuits with his Intereſt; or can eaſily ſay and unſay to gratifie a Paſſion or Humour.

In ſhort, Mr. *Keith*, if the *Presbyterians* and *Quakers* be one in *Fundamentals*, why did you forſake the *former*, and join with the *latter*? Was it becauſe you were diſappointed of an *Expected Preferment* amongſt them? If the two Parties be not one in Fundamentals, Were you ſincere in joining with the *Quakers*, or no? If *ſincere*, Do you now own, that your Eyes were then ſo dim, that you could not ſee ſuch a Barn-door, as the Errors you now exclaim againſt, and that your EYES have ſince been OPENED? Then the leſs deſerving the Preferment you once coveted amongſt the *Presbyterians*. If not ſincere then, What Society of People think you will Truſt you now? To whom can you give greater Security or Aſſurances of Fidelity and Adherence to their Cauſe, than you ſeemed to give the *Quakers*? I hope the *Reverend Clergy* (on whom you appear now to fawn) will be well aſſured of your being more in Earneſt with them, than you have proved with your *Old* Friends, before they truſt you too much. If neither the *Presbyterians* nor *Quakers* are in the Right, How have you jugled with them both, thus to keep in one while with the one, another while with the other, and yet all this while, notwithſtanding they have been both in the wrong, and you at times joined to each of them, ſtill to hold your own Orthodox Principles during theſe ſeveral REVOLUTIONS. But if you ſhould ſay, You differed not in *Fundamentals* from one or both of theſe Sects. Then ſay I, The more unquiet Man you, to raiſe ſuch Diſturbances about *Circumſtantials*.

However looking further, I find you expreſſing your ſelf thus, *Exact Narrative*, page 38. "But if I had known they had had ſuch "Errours, I would as ſoon have put my Head in the Fire, [a very hot

hot Expreſſion; but I think you may ſave that pains, for your Head is hot enough already] "as have owned ſuch among them: But I am "of the ſame Faith as I have been above this Thirty Years. Very well, here is firſt *groſs Ignorance*, you knew not they had ſuch Errours among them, notwithſtanding your profeſſing your ſelf one of them. Secondly, Implicite Faith with a Vengeance, notwithſtanding you knew not thoſe Errours, yet you owned ſuch among them, which is believing as the Church believes, without Search or Examination; nay, let me add, and Printing Books in Vindication of theſe Principles, which you pretend you knew not. And yet, to make you a wonderful Man, in all the Branches of this wonderful Myſtery, you have kept your Faith untainted, notwithſtanding the Evil Communication of theſe Corrupt Men. *Credat Apella.* Now for the Quotations I told you of before.

Exact Narrative, p. 20, 21.

"And now take notice, (I "would not miſconſtrue what I "have Read) by *William Penn*'s "Argument, a Man may be owned to be a Chriſtian, and yet "disbelieve that Chriſt is either "God or Man; if he own or practice a habit or quality of Moral Vertue, as that of Juſtice, "and Meekneſs, *&c.* * and practice accordingly, tho' he believe not in Chriſt, if he have "but ſome Moral Habits: So "that here the *Jew* is the *Chriſtian*, the *Mahometan* is the *Chriſtian*, the *Pagan* is the *Chriſtian*, and the profeſſed *Pelagian* "is the *Chriſtian*, though they "deny any inward Supernatural "Principle, and call the Light "within only Natural, as many "Sober and Moral Men do, *&c.*

Again,

Immediate Revelation, p. 108.

"And the Believing *Jews* in "*Moſes* time, made not a Church "different from that in the time "of the *Apoſtles*; and downwards, all are one Church, and "under one Covenant, and were "ſaved by one Faith, in one "Lord and Redeemer; though "the Diſpenſations did differ in "many Circumſtances, and theſe "who ſucceeded, had more full "and large Diſcoveries of the "Myſtery; yet in ſubſtance, "they all agreed, and were all "one upon the Matter.

Again, p. 200. "That which "makes one a true *Chriſtian*, and "Saint, is the Spirit of Chriſt, "the Anointing in him.

Again, p. 243, 244. "But I "do moſt willingly grant, That "the Preaching of Chriſt with-

"out.

* If you miſtake my Caſe I am not accountable for that.

Again, p. 42. "That Faith in "the Man Chriſt without us, as "he Died for us, Roſe again, and "is gone into Heaven, wrought "in us by the Spirit of Chriſt, is "univerſally neceſſary to make "Men true Chriſtians, and Chil-"dren of God, Born of the Free "Woman, who have the Spirit "of Adoption, crying, *Abba*, "Father. "out us, in his Birth, Life, Suf-"fering, Death, Reſurrection, "Aſcention, Interceſſion, *&c.* "is a very conſiderable part of "the Doctrine of the Goſpel; "yea, more than the Skin is a "part of the Body of the Man, yet "it is but an integral part of a "Man, ſuch as the Hands and "Feet of a Man, without which "a Man may ſubſiſt, but not as "an intire and compleat Man; "and ſo may True Religion and CHRISTIANITY ſubſiſt, without "the Hiſtory of Chriſt in the Letter, to wit, in the Myſtery of the "Life of Chriſt in the Spirit, and yet, even here, where the Hiſto-"ry is wanting, the Myſtery, or Inſide of Chriſtianity, is not with-"out its Skin, or Outſide, namely, an Outward Confeſſion unto "God, both in good Words, and good Works, according unto the "Diſcovery of the Myſtery or Inſide its ſelf.

Exact Narrative, p. 21, 22.

"Now you ſee how he makes "Regeneration in a Believer, a "greater Myſtery than the Ma-"niſeſtation of the Son of God in "his Body of Fleſh; *How much "more*, ſaith he, *is the Work of "Regeneration a Myſtery*? For "the other here, 1 *Tim.* 3. 16. "he does not ſay it is a Myſtery, "but he puts three *ifs* to it, If a "Myſtery, *&c.* Pray was our "Bleſſed Lord a meer Shell? "Was he like the *Shell* of an Egg, "without the *Meat* of an Egg? "Or was he like the *Shell* of any "other Fruit, and no *Kernel* in "it? Was there any Holineſs "ever

Immediate Revelation, p. 59, 60.

"—If Chriſt's Bodily preſence "in the Fleſh was not ſufficient "of its ſelf, to Miniſter, though "he ſpoke as never Man ſpoke, "yet I ſay, if this Miniſtration "was not ſufficient, but a more "Glorious they were to expect; "and as they waited, they wit-"neſſed it fulfilled, and come "unto them: Then far leſs is "the outward Adminiſtration of "any other Man, or Men whom-"ſoever, ſufficient for that ef-"fect; for if Chriſt be not any "more to be known after the "Fleſh, much leſs any other "Man; nor is Knowledge they "can

" ever in any Prophet or Apoſtle, but it " is like a drop to the Ocean, to what " was in our Bleſſed Lord? Therefore to " compare the Work of Regeneration to " the Incarnation of our Lord, ſo as to " equal it, (he prefers it, and doth not e- " qual it only) I Appeal to you, whe- " ther it is not an Abominable Errour? " And whether it doth not make every " Regenerate Man, not only equal to the " Man Chriſt, but greater? For we tru- " ly Value any Man as more Holy, ac- " cording as the Manifeſtation of God is " more in one than in another.

Exact Narrative, p. 22.

" We had wont to ſay, all other Pro- " feſſions denied Chriſt within, but here " *J. Faldo* owns Chriſt to be in the *Gen-* " *tiles* rightly underſtood. But to me " Chriſt Crucified, in whom the fulneſs " dwelleth, is a *greater Myſtery*, and a " greater Matter to be believed.

Exact Narrative, p. 23.

" But though Regeneration is no ſlight " thing, yet I ſay, comparing Chriſt's " Incarnation, that is a Complex of My- " ſteries, (a certain Writer ſhews a Com- " plex of Twenty and more Myſteries, " in that one Myſtery of Chriſt's Incar- " nation) I ſay, comparing that with the " Work of Regeneration, I do affirm the " Work of Regeneration is a light thing, " tho' not light in its ſelf.

" can receive from any other Man " reſted in, ſeeing the Knowled " Chriſt after the Fleſh was not ſu " ent, nor to be reſted in; but " were to look for a better, a more c " and full Manifeſtation in themſelv " He appearing in a Spiritual, Glorio " Heavenly, Myſterious way in th " Hearts, even ſuch a way as the Wo " cannot know him, or receive h " which made *Judas*, (not *Iſcariot*) " wonder and queſtion him, ſaying, *L* " *is it that thou wilt manifeſt thy ſelf u* " *us, and not unto the World.*

Immediate Revelation, p. 22.

" Jeſus Chriſt revealed in Man, is t " Foundation of the true Church, an " every Member thereof in parti " and therefore if the true Church " main, this muſt remain alſo.

Immediate Revelation, p. 120, 121.

" And all theſe glorious things, both " he in the Days of his Fleſh, and th " Prophets before that his Appeara " in that Body of Fleſh, declared, n " ther only nor principally, concerni " his Coming in the Fleſh; (namely, h " that Veſſel, or Temple, which ap " peared at *Jeruſalem*) but mainly an " principally concerning his Spiritua " Appearance in his Saints, after his " ing Crucified, Riſen, and Aſcende " for till then, the Son of *Man* was not glorified, *Phil.* 7. 39. And though he w " Bodily preſent with his Diſciples, yet he told them, they were to ſee greate " things,

am not accountable for your False Quotations.

"things, *Phil.* 1. 50. And he said, *The Kingdom of God was* "*at hand*; and he taught them to pray for it; and he said, "*There be standing some among you, which shall not taste of Death* "*till they see the Kingdom of God come with great Power and Gl-* "*ry:* Whereby it is manifest, that these things relate, MAINLY to his coming again in Spirit, when it should be poured out according to those many Promises concerning the same, Recorded in the Prophets; and as is said before he told them, *It was expedient he should go away*, that he might come again in a MORE GLORIOUS and Comfortable Appearance, by the Revelation of his Glorious Power in their Hearts, for his Kingdom was not of this World, but an Inward Kingdom; and he said that it was within; and pointed to this Spiritual Appearance, by his Light in their Hearts, under many Parables and Figures, which he calls the Kingdom of God, *Mat.* 13. 18, 19, *&c.*

Exact Narrative, Ibid.

"But the matter is, there is a Saving Faith of Christ without us, and Christ without us as he is both God and Man, the *Emmanuel*, as well as his inward Appearance in us, is the *Object* of Saving Faith; but those Men would not own it.

Immediate Revelation, p 231.

"So that this Internal Revelation, "Searching and Testimony, is the *Foun-* "*dation* and Ground of my Faith (com- "monly called the formal *Object* of Faith) "for which I believe and assent unto the "Truth of any part of the Scripture, "and consequently of the History its "self, if my Faith be a Divine and Super- "natural Faith, and not meerly Humane.

Exact Narrative, p. 46.

He says, "I have already cleared "*George Whitehead* and *William Penn*, "from that Charge, that they have not "destroyed the Object of Faith. And "I say, I have proved that they have "destroyed the Object of Faith; if they "have at other times owned it, let them "disown and *retract* their Errours; I "am not to account for their Contra-

Immediate Revelation, p. 4.

"And if we are to partake of the same "precious Faith, so also are we to par- "take of the same precious Revelation, "and Inspiration of the Word of God, "by which their Faith was wrought, "and which was its OBJECT and "*Foundation*, as also it is ours, and con- "tinues to be the same in all Generations.

"dictions. They have Contradicted themselves; they have Disowned the Object "of Faith; and if I have Charged them with it, this is no Contradiction in me, "but in them.

Exact

Exact Narrative, p. 26.

"Now he says, It is contrary to *Rom.* "10. to direct People to Jesus Christ "as he was Crucified at *Jerusalem*. But "let the Bible be judge. He has not Ci- "ted the Verse, but the Verses he aims "at I shall read; Ver. 5,6,7,8. For *Mo-* "*ses* describeth the Righteousness which "is of the Law, *That the Man which doth* "*those things, shall live by them*, &c. See "Ver. 6, 7, 8.

"Now in their Preachments they "have used to stop there, and go no fur- "ther. But read the 9th Verse, *If thou* "*shalt confess with thy Mouth the Lord Je-* "*sus, and shalt believe in thine Heart, that* "*God hath raised him from the Dead, thou* "*shalt be saved*, &c.

Immediate Revelation, p. 77.

"The Light reveals the WHOL "Will of God unto him, and as he ab "in the Light, and waits in it, it w "manifest clearly in him, what he sho "do, and what he should shun, and "needs not go forth to seek a Law wi "out him, or a Teacher without hi "The Word is near, in his Heart; an "in his Mouth; and this is the Word "Faith to which *Moses* pointed the *Je* "and *Paul* the *Romans*.

Again, p. 106, 107. "And he ca "them the Words of the Righteousn "of Faith, and that Word *Moses* poi "ed the *Jews* to in the Heart: He ca "it the Word of Faith, and it is cle "he understands it of Christ; for "addeth by way of Interpretation to

"*ses*'s words, speaking from the same Spirit; *Say not in thine Heart, who shall as* "*into Heaven? That is*, (saith he) *to bring Christ down from above.*

Again, a little lower in the same page, "And the *Jews* and People of *Israel* w "lived in *Moses*'s time, and WERE SAVED, it was through Faith in this Word "this Prophet, raised up in them, in their Hearts, not at a distance, but n "the Word is nigh in thy Heart. And this is CHRIST IN THEM, the Hope "Glory, the Mystery hid from Ages and Generations, but was *ever* made mani "in his Saints, but in the latter Days *more clearly*: Christ in all that believe th "Hope of Glory.

Well Sir, I hope you will thank me for making no Comments upon the forego two-fac'd and double-tongu'd Quotations, I referring that part to your self up Review: Only Querying of you, *Whether they Treat of Fundamentals or no?* B pray excuse me, if I trouble you a little farther, and be pleased to exercise w *little* patience you may by this time have left, in perusing what I have further to off

I observe you say of Mr. *G. Whitehead*, *Exact Narrative*, p. 39, 40. "Now "these proofs, [*Mat.* 16. 27, 28. *Luke* 9. 26, 27. 1 *Thes.* 4. 17.] he has Allego iz "to Christ within, he has Allegorized away his Birth, his Death, Resurrecti "and Ascention, and coming to Judgment; and so we have nothing from Script "to prove Christ's Death to be of any Benefit to us, and we have no Arguments "prove he came in the Flesh: And so all the Proofs against *Jews* and *Philosophers* "has Allegorized away.

But Sir, What if Mr. *Keith* have done the like, what will you say then? Perhaps the World may be ready to say, There is never a Barrel the better Herring of you in that respect. For if I were to ask Mr. *Whitehead*, Whether by the places you quote, his Intention was (the Explication thereof being always to be allowed to surviving Authors, according to your own Proposal in a Book I have by me) thereby to overthrow the Faith of Christ Crucified, *&c.* perhaps he might reply, *No*, and produce some of his Books in confirmation of such a denial. Then on the other hand, if it should be queried of Mr. *Keith*, Whether he never Allegorized (for the word *away* we must in Justice drop on both sides) the Birth, Crucifixion, Resurrection, and Miracles of Christ? Up steps *Immediate Revelation*, and Answers in the *Affirmative*, and refers,

As to his Birth to p. 256. "And thus according to his Spiritual Birth in the Saints, is the Seed of Woman; for that the Saints are the *Woman* that bring him forth after the Spirit, and are his *Mother*; as *Mary* brought him forth after the Flesh, and after the Spirit also, so that she was the Mother of Jesus in a *double* respect; for as she brought him forth in her Body, so she brought him forth in her Soul, otherwise he could not have been her Saviour, as *Augustine*, and long after him, *Erasmus* hath well observed. Now as to his Death and Resurrection, see p. 245. "And he is called the Hidden Man of the Heart, whom *Paul* witnessed that he lived in him, this he understood of Christ as Man; for as God he liveth in all, neither as God can he be Crucified, or Die, and yet he is Crucified in those that are ungodly, in whom, as they turn from their ungodliness, he cometh to live, whose Life, as a Seed, is sown in every Man; and as every Seed hath its Body, so hath this Seed its Body, which as it is raised up in us, the Life is raised up, and revealed in it; through which Life of the Man Jesus, we have access unto the Father, and have our Fellowship both with the Father and the Son. Then for *Allegorizing* his *Miracles*, read p. 200. "And we witness the Power of God, which wrought all these outward Miracles, working Miraculously in our Hearts, opening the Blind Eye of the Mind, and Deaf Ear, raising to Life the Dead Soul; causing the Lame to leap as an Hart, and the Tongue of the Dumb to speak, *&c.* And these are the GREATEST Miracles, and the outward were but a Figure of them, and were for the *sake of Unbelievers*, who believed not except they saw.

Thus far *Immediate Revelation*. Now Mr. *Keith*, I can see no other Remedy, but you must either cry *Peccavi*, if you would have Mr. *Whitehead* to do so too, or else leave him not whilst you are tardy your self; for,

Turpe est doctori, cum culpa redarguit ipsum.

But as a farther Confirmation hereof, and to evince that you have once had as high Opinion (for ought I can perceive) and have given as high Titles (perhaps as Mr. *Whitehead*, or any other *Quaker*) to what they call the Light within; and you likewise in the aforementioned Treatise sometimes call so too, as well as Christ within,

within, the Seed, Birth, Spirit, Wisdom, &c. I here present you with some of them.

Page 4. *The Object and Foundation of Faith.*

12. *The Body, and Flesh, and Blood of Christ.*

40. *The Greatest, and most Principal, and absolutely necessary Means and Instrument of conveying Life unto Man.*

52, 53. *The Key of Knowledge.*

71. *Man's Blessedness; his Habitation of Rest, and Peace, and Joy. Christ the express Image of God in Man. Man's Life.*

72. *The Tree of Life.*

74. *The Lamb slain in Man from the Foundation of the World.*

77. *That New and Living Way. The Word of Faith.*

86 *The Kingdom of God. The stronger than the strong Man. The Lion of the Tribe of* Judah. *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;* the Emmanuel.

87. *King, Priest, and Prophet. The Messenger of the Lord of Hosts to Man. Man's Advocate unto God. The alone Mediator.*

92. *The Word of God. The Spring of Man's Life. The Word of Life, and Heavenly Power, and Virtue.*

96. *In whom all the Promises are Yea and Amen.*

100. *The Undermost Stone. The* FOUNDATION *Stone. The Corner Stone. Living Stone, which is Life and Spirit.*

101. *A Foundation. The Revelation of the Arm of the Lord in Man's Heart.*

112. *The Anointing. The Lamb. The Witness. Known to be a Saviour. The Wisdom and Power of God.*

115. *The very* FULNESS *of God himself.*

125. *The Treasure hid in the Field in them. The Piece of Money lost in the House in them.*

127. *The Seeds-man, the Seed, and also the precious Fruit. That Life which was in the Beginning.*

151. *The* OBJECT *of his Knowledge that overcometh.*

193. *The Word of their,* viz. *the Lamb's Followers Testimony. The Sword of the Spirit, which is the Word of God.*

238. *The Heavenly Man,* or *Second* Adam.

242. *The Gospel preached in every Creature.*

244. *The Hidden Man of the Heart.*

256. *The Seed of the Woman. That Man-child which* John *the Beloved Disciple, saw brought forth by the Woman that was cloathed with the Sun and Moon under her Feet.*

But reviewing your *Exact Narrative*, I find a passage which seems Calculated for the Meridian of a *Recantation*, enough, one would think, to perswade the Incredulous World, that you are just mounting the *Stool of Repentance*; I read it thus, p. 35. "I thank God, that hath given me that humble Heart, that if they bring any pas-

sage

" sage out of my Books that is not to be justified, I will own my Errour and Shortness. Now if they would do the like it would be well, And therefore to lay it the more home upon you both, I would Counsel both Parties, so far as either or both of you are concerned, to take the advice given in your Preface, *viz.* " But if they really disown these gross and vile Errours, which I have proved them guil-" ty of in this following Narrative, and be Cordial in the belief and acknowledgment of the great Fun-" damental Truths opposite to these Errours, then it will be that which the sincere Professors of *Christi-" anity* in these three Nations will expect from them, and may justly require of them, as publickly to re-" tract and renounce these Errours, as they have publickly asserted them in their Printed Books, in the " Face of the Christian World, otherwise no sincere *Christians* will believe them to be in good Earnest, " but that they resemble many Old Hererickes, and particularly the Crafty *Arrians*, that pretended and " made great Protestations, that they owned the true Faith, according to all contained in the Scriptures, " when they did nothing less.

Now Sir, Examples being more prevalent than Precepts, do you lead the way, and if they do not follow, you will have acquitted your self, and so far left them without Excuse, if in Obstinacy they should refuse to write after your Copy. For I hope you will by this time be Convinced, that the above Quotations are so diametrically opposite to each other, that they cannot all be true and sound Doctrine. But if you should still remain of another Mind, and think them all defensible, you would do well to reconcile them so as to evidence it to others; which if you should forbear to endeavour, I must then tell you, *that the sincere Professors of Christianity, may justly require of you publickly in Print, to retract and renounce what you by Scripture and Sound Reason you cannot defend:* For Mr. *Keith*, we have an Old Proverb amongst us, *That which is Sauce for the Goose, is Sauce for the Gander.*

Furthermore, it is expected of you, that you should once come to stability, and no longer be like *Cæsar* at the River *Rubicon*, one while a mind to go back, another while a mind to go forward; one while professe your self a *Quaker*, another while *almost ashamed of the Name*: But either come wholly over to the *Church* of *England* (to whom you seem much inclined, and who seems ready with open Arms to receive you, as a true Penitent) and thereby make amends for your so long joining with the *Quakers* (who have so fiercely opposed Her) whereby in probability you may obtain a Settlement, which may prevent the *Ruin of your self and Family*, you seem so apprehensive of by leaving the *Quakers*; who perhaps in Retaliation of your good Service, may be pleased to Reward you with some *Ecclesiastical* Preferment, which your great Learning and Abilities may Entitle you to. Or else e'ne turn back to your late *Abdicated* Opinions, and once more embrace your forsaken Friends with a Brotherly Love, if after all the Affronts you have put upon them, they will yet receive you. For in short, neither God, nor good Men love a *Laodicean* Lukewarmness; but if you continue so, neither hot nor cold, will be ready to Spew you out of their Mouths.

Thus have I adventured to give you my Opinion, and so intend to conclude, designing brevity, because I would take the Poets Advice,

Contra verbosum, noli contendere verbis.

SIR, Yours,

W C.

FINIS.